

# HUMANIST WORLD DIGEST



THE INTERNATIONAL JOURNAL  
OF RELIGIOUS HUMANISM

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## What Is Especially 'Human' in Design?

Richard Neutra

## East and West --- A Challenge

Leo F. Koch

## A Stockholder Speaks to U. S. Steel

T. Rocca

## Explaining Humanism — A Personal Definition

Fredric Krager

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# WHAT IS RELIGIOUS HUMANISM?

*The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to warm and supplement it.*

*The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under a world order that to every human being provides equal opportunity, personal freedom and universal justice.*

*We seek to present Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.*

## THE HUMANIST WORLD DIGEST

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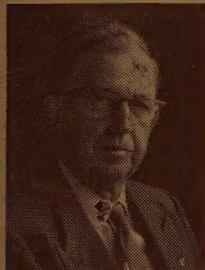
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## EDITORIAL

Our good friend and Associate Editor Harold Scott, now Pastor of the Unitarian Church of Harvard, Mass., always presents thought-provoking ideas in his little church news letter, the "Ram's Horn." I am going to refer to two of them here. First is an item, "Politics from the Pulpit." He says "Bertrand Russell does not think there is any security in 'negotiating from strength'. He thinks U. S. and Russia are incompetent to reach an agreement and that the safety of mankind lies with the neutrals who are under no

pressure from the military to go to war if necessary to save face. He didn't say so directly but he seems to think militarism is a sort of mental disease." Your Editor might add, it is probably better related to brain-washing, referred to elsewhere in this issue as the most dangerous thing affecting the minds of men.



E. O. CORSON

The other day the "moral Re-armament" people ran a full page ad in one of our large Western newspapers. It was headed, "For God's Sake, Wake Up!" followed by a statement about being attacked on a worldwide basis by godless Communism and at home by godless materialism. This group has sort of appealed to me as having something worthy of consideration, but now I wonder.

After listening to President Eisenhower's final address last evening, I didn't hear him say anything about having cleaned up that mess in Washington, the \$1200 deep freeze deal he campaigned on in '52. It sort of looks like, from what press reports indicate, that that farm of his could equal a string of deep freezes about two miles long end to end. He also wound into his speech that phrase "Under God" which he stuck on our postage stamps, overriding the First Amendment of our Constitution.

As Scott's character "Tom Tavit" says, "The gods leave me cold. I get my inspiration from people and dogs."

In conclusion, our new President, John F. Kennedy, has stated he believes a great challenge confronts our country, and also a great opportunity. As a starter he has given ten basic points which have been publicized in the nation's press. They are as follows: Peace or War? Military Power! Disarmament! Civil Rights! Ex-

ploration of Space! Education! Unemployment! National Resources! Improving Foreign Service!

These as a whole fit well into our 10 points we have expounded all these years. Let's lend support where we can to make this a safe, sane and peaceful world in which to live, regardless of the the past President's criticism of the "Power Elite." It appears our new President has made wise selections of men to work with him in leading the way toward solving America's new world problems.

\* \* \*

**STATEMENT REQUIRED BY THE ACT OF AUGUST 24, 1912, AS  
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**E. O. CORSON, Editor**

Sworn to and subscribed before me this 28th day of September, 1960.

(SEAL)

**RUTH T. SHOWWALTER, Notary Public**

(My commission expires January 24, 1961.)



# WHAT IS ESPECIALLY 'HUMAN' IN DESIGN?

by Richard Neutra

"Our curious higher human brains have introduced amorphousness into our towns, even chaos. First, we had to get out from an earlier, more shapeful, paradisaical scene, better balanced for eternities. But a brainy future may well find form and integrated shape again by recognizing its essential value beyond all the day's famous utilities."

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There is an old ironical saying: "Beauty is a good substitute for brains." Although it rather holds true probably for both sexes, it often means that a girl can make a career with looks. If she has IT, a high I.Q. content in what she might talk about can be remarkably dispensed with.

These are rude words about our thinking, but there is an even more rude new saying: "Brain is nothing more than in the class of an electronic computer, or something like it." A computer, of course, may be chrome trimmed, but as to beauty, it was not designed for it. It has no endocrine equipment attached and active in emotion. Was a brainless butterfly evolved to be gorgeous or are esthetics, sensory satisfactions mere incidentals?

Is perhaps beauty only found or needed or fitting on the lower strata of evolution, and tapers out when the brains grows up to to its human climax?

In a quick dive into the paleontology of the brain, we review the early animals of the sea, the saurians, the birds. Then we come to the mammals: more and more cortex as time goes on! A chimpanzee has 8 billion ganglia; the neuron population of your brain and mine is still at least 2 billions more. Evidently the quantity is phantastic compared with those good lookers among the lowly creatures.

Yet, plain observation proves a striking thing: the primates, the big apes right on top, have by no means just also the nicest form or mode of living. In any zoo, you can see the visitors crowd before the cage of an uncouth gorilla, but not for beauty's sake or for the gracefulness of his behavior. They look for grace and beauty in the Voliere across the way, where you can see lovely birds in courtship dance and display, and there is the Aquarium, with some of its fish swimming "in a school", harmonized like a precious ballet, with costly, choicest, faultless costumes, all as neat and heart-moving in its collective action as anything ever

seen in the Bolshoi Theatre, Moscow, or the opera houses of Paris and Vienna. But all comes to those fish the easy way, without much coaching and rehearsals.

A nearby interpretation seems to be that, compared with merely reflexive fish and fowl and their little brains, that big-brained fellow, the gorilla, is perhaps stumbling just over his own brains, when it comes to "beauty of living" and to harmonized "esthetic performance in collective action". Here we and the other "intelligent" primates seem worse off than even the littlest monkeys.

What is intelligence, which, when it came up and grew and waxed, made paradisaical beauty become scarcer—or not maintainable? Intelligence is indeed a progress beyond phantastically automatized, harmonized reflexive action, where no "thinking" is done to disturb it—no "thinking to pieces", as the Zen Buddhists have been warning against. To them, sword play, molding a pot, letting an arrow off the bow, gracefully swishing to the target and hitting the bull's-eye—all is like a harmonious, unthinking, unconscious dance, a ballet like the formation swimming of that school of wonderfully iridescent fish, or the shapely rhythmical swing in the, always alike, formation flying of migratory birds from Easter Island to Alaska. No exploratory experimentation here! No intellectual navigation like on the Santa Maria of Christopher Columbus, nor any threatening mutiny and jarring disturbance.

Well, the gorilla, as the chimpanzee, with his huge brain is undoubtedly one of the more recent developments; no use comparing his fairly disorderly nest, daily made new, with the long-lasting beehive of minute, superb order.

There is an obvious functional difference between a bee, with a couple of ganglia in her head—she can like clockwork prepare her honeycombs as a wonder of enduring regularity—and the brain-rich gorilla, pretty poor in beauty production. More poets have recited about bees and butterflies than about gorillas.

There is no doubt that first of all the brain is being pushed into development by natural selection, favoring not good form but the "utilitarianwise" resourceful.

Anthropomorphically speaking, nature, after excelling for billions of years in harmonized beautifully "communalized", herded animals, started to get interested in the progress chance of intellectually resourceful, inventive creatures who, comparatively in small numbers first, begin to know the answer to the unforeseen and even go ahead and produce the partly unforeseen purpose-



fully. Later on, their wit teaches them to fend off a high mortality rate. Their technical know-how **invents new modes of herding and density** and crowding the square feet of land beneath the sky over and between their penthouses. No wonder much messiness is the result.

In the process to produce the sort of upper brain we speak of and that human cortical mantle of top I.Q. fireworks, the free-form blessedness of former periods faded out, as instantaneous equilibria were less and less obtained or sustained. The stupendous balancing act of later evolution did not admit of relaxation. Delayed and retarded reactions, yes, carry-overs, millionfold interlinkages and feedbacks, are the trademarks of our super brains. They led to a speed-up of technology, but proved less conducive to a free flowing "harmony of course".

This is an explanation that zoo fans, even five-year-olds, can, like St. Francis, follow emphatically soul-moving signs and ways, of fish and birds, but are puzzled between laughter and a shudder when they watch a full-grown orangutan, with his very unkempt red hair and unexpected, jerky jumps and noises. Evidently there are lots of hidden things and piled-up brain actions within his skull, and darkly they remind the spectators, brain children themselves, of their own instability and disharmony.

If one looks at a swarm of butterflies or a flock of birds or a herd of does, they all seem beautifully alike and all immensely well built to conform with a prototype.

On the other hand, whether one sees human crowds in Disneyland, or on Red Square, Moscow, or Pera Street, Istanbul, or at any beach resort in the world, one is struck not only by endless variety, mostly of too fat, too thin, too clumsy in gait, sloppy in bearing, bored in expression. Anatomically and civilly, only a few individuals, "phenotypes" in a crowd or within our species, are a success. Has human brain development, brought us to steer ourselves, our diet, our ready-to-wear and our surroundings, —all the man-made artificialities,—by wrong controls? Has this nervous top equipment, in spite of its other usefulnesses, produced the brand new cleavage between the useful and the beautiful or "form accomplished"? Has this human brain something to do with it that we can't hold the line like our poor soul-inferiors, the butterflies? And is this brain also the cause that age shows up so appallingly among us, while we can hardly distinguish between an older and a younger cat? Is this, our human brain, its growth, behavior and decline, reflected in our changing

shape, our going out of joint, that specific human messiness which surrounds us more than any other animal?

Man is superior to the other primates. He, too, was once a nomad like the gorilla, with the male building a nest every night for the family on their trek through the jungle of Uganda.

Shapeliness in Nature, as mentioned, must have been an early survival device. It could hardly be explained otherwise. Not only the Greeks but any and all ethnic mythology everywhere seemed to recognize this and has dread pictures of the disordered chaos. For the beautiful jewel of the created universe, there was a word like Kosmos, which really stands for "world jewel". In all scriptures and faiths, form and beauty is always an essential quality of creation.

Now, then, we may assume that we are now entering the post-gorilla stage of development, where we not only admire the inventiveness of a genius like Thomas Alva Edison, but also uneasily get aware that all mercantile advantages of an American Edison Company — power pole plus transformer-can in front of our living room window—are, as a complete satisfaction, outdated.

Our community can not forever look like this—even if the atomic fusion bombs are kept from detonating to dissolve the human landscape.

No use, at this moment, while we are busily preparing to perhaps blow up the world, to hark back to harmonies and subtly balanced actions which came to more primitive animals from ever and ever improved repetition.

If we repeat a bomb attack, it's always with improved bombs; we are too restless, brainwise, to stick to our old artillery. At our phase of evolution, we would rather risk our soul-body balance, but we have a compulsion to get ahead of the answers we have already rehearsed. A Zulu village in a jungle clearing looks harmonious, rhythmically repetitive—and quite unashamed of it. Wild ducks don't blush that they have no new ideas about their flight pattern.

But their innocence and easy success is not for us. That does not mean that success will be denied us forever. All I wanted to say is that with the advent and growth of a multibillion-neuron brain, the earlier settled morphological situation, organic or civilized, got on a slippery ground and into jeopardy.

Here, let us remember, this brain colossus of ours has for many years, since the Altamira Cave, found the way back to instances of shape, and has happily tread where the biggest apes



have a hard time to tread. Ours is not, and cannot be, the paradise of reflexive beauty, grown through a million years. Ours is not the communal order by automation that regulates the teaming termite stock. Nor may we be able to do it all by willful regimentation, and at the same time **restore for the individual its innate evolutionary fertility**, so strikingly linked to our high-power cerebral model.

But somehow even the highest brained animal of the future, and superman himself, when he arrives, will not be, I expect, a chaotic brute or an indifferent councilman, voting down appearance, on the appropriation committee. He won't be that because of his "not-just-automatic" brain, because of his endlessly and unpredictably reverberating brain, which, propelled by endocrine discharges and motion, has found its way back out of the blind alley of a meager mechanistic rationalism. This was the mode and style of a hundred years ago. It's outdated.

**On the contrary, informed man of the future will again embrace shape, form, pattern as earliest and major life-saving devices.** And his applied life science planners and architects will have a heyday of recognition knowing so much of stress and strain within a human being, now so miserably beset by the chaos of our glorious towns.

We must not nostalgically think back of the beauty of brain-poor butterflies, but rise on a steep brain route of our own to a harmony of existence that is crowningly human—and with ever more braincells firing—I trust a true human possibility.

\* \* \*

### Quote for the Week

One of the scandals of the Protestant Church in our day is precisely that the ministry for one reason or another has acted as a non-conducting buffer, halting the communication of the last hundred years of Biblical research and theological thinking to the laity. If the laity is a century behind the times, it is the minister who has effectively managed to block its enlightenment. Not that the congregation is blameless; after all, it was the power of a democratic church which by and large dominated the pulpit, as often by its economic whiphand as by its rigid pseudo-orthodoxies.

—Samuel H. Miller, Harvard Divinity

# EAST AND WEST — A CHALLENGE

by Leo F. Koch

Civilized man has always faced the challenge of preserving the values and valuables of the past and applying them to the present; thus creating the future. But modern man has seen the challenge become ever more complex and profound as human cultures proliferated and evolved until they literally dominate the entire habitable surface of the earth.

In the middle of the twentieth century, these cultures now literally face each other, ready to battle and daring one another to make the first move. Who does not feel "**The Challenge of Asia?**"\* Who does not feel threatened by the hordes of the yellow races? Against this background, Ralph Borsodi's first-hand observations of Asians and Asianism will appeal to scholars as well as cultural dilettantes.

The Asian challenge to westerners is a cultural challenge inherent in the basically different sets of values underlying the histories of east and west. The danger seen by Borsodi is that the desirable oriental values are being neglected not only by westerners but now also by Asians themselves as they accept western values indiscriminately, both good and bad. This conclusion stems from a survey of the development of the oriental nations toward an industrial, urban, and nationalistic society, whereas in Borsodi's terms, the good society is vastly different.

"This good society is not a society composed of salesmen, of office workers, of assembly line workers. It is not a society in which factory lies next to factory and metropolis abuts upon metropolis. It is a society in which the artist and the poet, the scholar and the teacher, and not the business man and the politician are pre-eminent." (p. 33)

In their turn, Borsodi analyses each of the major aspects of Asian society; economics, politics, religion, and education. His proposals are not limited to capitalism versus communism, to democracy or autocracy, to Christianity against paganism, or to scholasticism bolstered by scientism.

Humanists will be entertained agreeably by Borsodi's pungent castigation of "Semetic Religions" including Christianity, Judaism, and Islam. He concludes that, "... if some sort of **modus vivendi** among the conflicting cultures of mankind is to be achieved, these

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\*THE CHALLENGE OF ASIA by Ralph Borsodi, Melbourne University Press, Melbourne, Fla. 1956. \$3.50.



three Semitic religions at least in their orthodox and dogmatic forms will have to be jettisoned by mankind." (p. 104)

As for self-styled Americans, he adds, "In approaching Asia, the biggest handicap under which we labor is Christianity." (p. 67). For it is not only dogmatic and intolerant, but is also evangelical, he claims. In contrast, Buddhism is tolerant, and compassionate and furthermore is not evangelical.

"Buddhism of this kind is on our side—if by our side we mean the side of liberty, of justice, of humanity, and of peace. . . . real consideration of Buddhism and the other great religions of Asia is one of the most challenging things which Asia has to offer us." (p. 87)

Most Humanists will not agree, however, with Borsodi's analysis of the nature of government, and of the implications for practice drawn from it. Government, he claims, is essentially coercion. He would subscribe to the anarchial view that the truly good government does not govern at all.

Although Borsodi clearly decries "monism" in religion, he, himself, is apparently a "monist" regarding government. He does insist that government is an institution created by men for men. By carefully constructing a "straw" government supposedly practicing systematic and deliberate coercion, government for Borsodi becomes a "dirty word."

Rather, it seems to me, we must maintain a transactional view of government, remembering that its weaknesses are direct reflections of human frailties, just as its virtues, of which there are some Borsodi notwithstanding, are direct reflections of human nobility and altruism. One can readily observe that Borsodi tends toward moralism in his discussion of government and seeks to "blame" it for the ills of humanity.

Somewhat more interesting and constructive, perhaps are the chapters on Familism and Villagism, and those on education. The American flight to suburbia, it would seem corroborate Borsodi's contention that the family and the village should receive more serious consideration as the main social units of production and consumption, as well as of government and education.

As ever, Ralph Borsodi remains a severe critic of our educational system which, he says, mis-educates whereas what is needed is "right education," which he would describe as "problem-integrated education." But, to me, his statement that "Right education is that education which results in the acquisition by

human beings of characteristics which lead them to act, individually and as members of groups, like normal human beings," smacks of pedantry, sophism, and circumlocution.

No one, and the psychologist least of all, seems to be able to decide what "normal" should mean, and as Borsodi, himself, amply substantiates, the medieval religious prescriptions for behavior lack substance as well as spirit for the modern individual.

However, I personally would subscribe to Borsodi's dictum that the basic challenge of re-educating our citizens rests squarely on the educator, and that, objectively viewed, our society must become centered about the processes and institutions of education and scholarship. His apt suggestion of "University"—not "West-ernity" for our colleges is well taken. His point is that "The real aim of higher education should be Man—not Western Man, not National Man, but Civilized, Humane, Universal Man." (p. 235)

It seems illogical to me that Borsodi advocates social pluralism (p. 127) but then adopts a strictly trinitarian view of the social possibilities of human culture as theocratic, hegemonic, or libertarian. It may be logical, but perhaps unrealistic, for him to ignore world federation as an alternative to international chaos. He does devote one chapter to Utopianism in which he honors Paine, Jefferson, Emerson, Thoreau, Benjamin Tucker and Josiah Warren. One is left with the feeling that Borsodi's libertarianism is merely a refined anarchism.

"That liberty can be saved is year by year becoming less probable," (p. 134) is a dire warning not appreciated by "normal" Americans. Who can doubt that the personal freedom which characterized the North American frontiersman of the 18th and 19th centuries, is steadily diminishing at an alarming rate? One cannot be sure that the debilitating "McCarthyitis" of the last decade is defunct instead of merely dormant and awaiting the appearance of some new demagogue who will crush the last vestiges of freedom in the United States.

Those who share Borsodi's apprehension about the loss of liberty may be interested to know that the School of Living, launched by him during the great depression, is still functioning, and is still devoted to the ideals of decentralization and of personal freedom for which Borsodi stands.

1212 Garden Hills Dr., Champaign, Ill.



## A STOCKHOLDER SPEAKS TO U. S. STEEL

Mr. Howard C. Johnson, Director  
Stockholder Relations  
United States Steel Corporation  
71 Broadway  
New York 6, N. Y.

Dear Mr. Johnson:

Thank you for replying to my letter to your President. However, your letter leaves many questions in my mind unanswered, so please pardon me for this second letter.

Twenty-five years ago I would probably have written very much as you did. But as a hobby, and to satisfy myself, I have read and studied everything available on the design of the universe, its origin and development; the same for the earth and also the religions of the world with especial emphasis on Christianity—and the origin of Western morality—tied in with the history of the past 5,000 years.

It is now well known that the earth evolved during the past four billion years and was not created at one time; that the age of the universe goes back even further. Everything in the universe is in a constant state of change but the physical laws of the universe never change. Light from the most distant observable stars travelling 186,000 miles per second for two billion years is just the same as light created today—is one example.

The origin of life can be traced back almost two billion years to a simple celled beginning of both plant and animal life. Evolution then took over and environmental changes and the laws of natural selection can be shown as accounting for the constant upward progress of all living things. Man is but one of the final, or end, products of the long journey up the evolutionary trail and is therefore related to all other animals. He eats, drinks, breathes, propagates, is born and dies, just like any other animal. His five senses are not as highly developed as in many other animals though man's brain development has exceeded that of any other animal. He has progressed far through his own efforts, intelligence and application. He, however, is still animalian and when death overtakes him, his mind, his mental and physical processes cease instantly, just as in any other animal. Scientists can trace a cosmic ray through a cloud chamber but no evidence

of a soul after death has ever been discovered leaving the human body.

So much for the biological development as shown through the study of this science and that of geology, palaeontology and evolution. Now for the historical part—concerning Christianity. Since this is all based on the life of Christ, let us see what the scholars and historians have developed—what they know and what they do not know.

Contemporary historians make no mention of Christ. In the *Annals of Tacitus* written in the year 117 A.D. he refers in a most deprecating way to the sect of "Chrestiani", and this is the first mention of this name in secular history of the Greeks, Romans or Hebrews. Therefore there is absolutely nothing known of His birth, His life or death. Not one word He ever uttered was recorded—or of any contemporary that knew Him. The voluminous writings about His every moment were all written by zealous writers a few generations to a few hundred years later, so are the merest legend. Honesty of these writers was not allowed to interfere with making a good story. The Bible—or rather New Testament, was only written in the Fourth Century, so how can any reasoning person accept any part of it?

One of our great men of today is Albert Schweitzer, who has done so much for his fellow beings. In times past he was a student of Christ's times and after great research decided that despite lack of proof of Christ's having lived, the many legends indicated that such a man did live, and further that these legends told of his belief that He was the Messiah to herald the end of the world during the lifetime of those then living. Since this did not happen, He, of course was guilty of a human error so could only have been human. All the stories of His virgin birth, His miracles, the crucifixion and resurrection can only be wholly legendary.

Christianity brought into the world the greatest intolerance, not so much of Christians against those of other faiths, but Christians of one sect against Christians of other sects. Religious war resulted. Winston Churchill, in his history of the English points out that every time the Catholics got in power they executed the leaders of the Protestants, and vice versa—all in the name of Christ.

Christian intolerance had much to do with the migration of the Pilgrims to America, and the Huguenots to Canada. Christianity created the greatest intolerance ever known in the world's



history. And it still exists today. Catholics will frequently not permit their children to enter groups of other Christian beliefs. Through fear and superstition and the constant teaching of the great mystical power of the church, men become fearful of excommunication and eternal damnation. No man can have any power to invoke a supreme power to either aid or harm another. It is nonsense but nevertheless many fear this power.

The Spanish Inquisition was probably the most cruel torture of nonbelievers in the world's history. The Spanish Christians' actions in Mexico, Peru and the Philippines wasn't much better. The Crusades were another black mark against Christianity. In France 4,000 men, women and children were slaughtered on St. Bartholomeus Day.

The Pope jailed the great Galileo for heresy for his discoveries in the skies by the use of his telescope. Bruno, who upheld that the earth rotated as worked out by Copernicus, was burned at the stake by the Catholics, when he was so right and they were so wrong. And the Popes set themselves up as infallible, and maintain their power through fear, superstition and ignorance.

You speak so highly of the Christian code of ethics and morality. Let me ask you if you have read the code of the Egyptians four to 5,000 years ago. They had 42 listed sins and included everything in the Christian code—and more too. I will be happy to send you books on this, or any other statement made in this letter.

Finally, I must say again, for a company such as U. S. Steel to give their stamp of approval to the orthodox Christ story is shocking to me. Is it honest to tell a story as truth, which is just not true? Nothing that is not based on truth can long endure and when more people know the truth there will not be millions spent on useless churches and people will not waste their time praying to the supposed son of God who was presumably sent here, as I heard over the air today, "to redeem a fallen world."

It was certainly a bizarre method and quite stupid—especially since no historical record was left. But of course it is impossible to leave historical records of events that never happened! How can such nonsense long endure? It just has no basis in fact and such talk is an affront to human dignity. Again I protest at your giving the Christ story over TV even though millions still believe it. Similarly at one time all people believed the world was flat, and they were so wrong.

In this modern age when so much is known of the laws of

## TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.



## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

nature—when we know man can make an atomic bomb and he can also drop them, to destroy all life on this planet—and no supernatural force is going to stop the bombs, we must be realistic and develop man as the controlling force.

Christianity has grown for almost twenty centuries until one person in four is a Christian now. How can so many be wrong? Early indoctrination is the answer—and everyone normally believes his parents or his minister or priest without question. This condition, this following the old orthodox lines has become so ingrained in most that it becomes second nature and is given no further thought—on real scrutiny or analysis. Everyone has believed that way, so it is accepted.

In recent years alongside of revealed religions, we have seen the growth of Communism by a somewhat similar process. Both have pursued toward gaining their ends by the well known methods commonly referred to as "brain washing" which scientists now consider the biggest single threat to individual liberty that our age has in store. Related to this thought a quotation from Elbert Hubbard, Page 385 of "An American Bible," is fitting.

"To succeed beyond the average is to realize a weakness in humanity and then bank on it. The priest who pacifies is as natural as the fear he seeks to assuage—as natural as man himself.

"So the first man is in bondage to his fear, and exchanges this for bondage to a priest. First, he fears the unknown; second, he fears the priest who has power over the unknown. Soon the priest becomes a slave to the answers he has conjured forth. He grows to believe what he at first pretended to know. The punishment of every liar is that he eventually believes his lies. The mind of man becomes tinted and subdued to what he works in, like the dyer's hand. So we have the formula:

Man in bondage to fear,  
Man in bondage to a priest,  
The priest in bondage to a creed.

"Then the priest and his institution become an integral part and parcel of the State, mixed in all its affairs. The success of the State seems to lie in holding belief intact and stilling all further questions of the people, transferring all doubts to this volunteer class that answers—for a consideration.

"Naturally the man who does not accept the answers is

regarded by the priest as the enemy of the State—that is, the enemy of mankind.”

So students of supernatural religions note that all believers suffer from a sense or feeling of failure to meet problems of life—the same characteristics that mark the mentally disordered. Therefore the priest with his temple, mosques or churches of revealed religions are the stepping stones to brain washing and the half-way stations to the asylums.

Mankind has always had religions of one kind or another—everyone has apparently wanted to believe in a god who would protect him and also help him overcome his enemies and guide him in his efforts. Countless men, women, babies, slaves, have been sacrificed by priests to curry the favor of the god or gods. All of these have been proven false, yet man is always ready to follow a new god. This seems to be one of man's greatest weaknesses. He feels unable to face life on his own resources, to build up his own self-reliance. All in the past relied on their respective gods to see them through, whether Barbarian, Roman, Greek, Hebrew, Carthaginian, or a Kamikaze flier! And man still clings to a belief in the supernatural, particularly if it can be steeped in antiquity. No one would expect a god of the immense Universe today to come to earth and have a Son! Such a story would be ridiculed by men who are perfectly willing to believe the legends of the past. It is all due to centuries of repeating the same story; it is finally accepted as if it always existed and were true. But once one does question and study, all revealed religions as such must disappear. This was so well expressed by Sir Julian Huxley at the University of Chicago where he gave the opening address before the fifty scientists gathered there from all over the world to celebrate 100 years of Darwinism. The three volumes of the works of these scientists just published is fascinating reading.

Please pardon the length of this, but it cannot be fully covered in a few lines.

Sincerely yours,

BERNARD T. ROCCA

\* \* \*

### Tom Tavit Says

Group Dynamics sounds explosive but all it means is the horse-play of human relationships within the group.



## EXPLAINING HUMANISM— A PERSONAL DEFINITION

Humanism is a way of life, a philosophy, and a religion. Its fundamental concern is for the human condition. Being subjective organisms, all men's fundamental concern is that which is human. The subjective experience of the human involves sense perceptions, thought-processes, and emotions. These three aspects coordinate the individual's actions towards the satisfaction of physical needs and mental aspirations.

The humanist, recognizing that the only known common denominator among men is sense perceptions, makes no further criteria for human relationship than the principles drawn from those sense perceptions that are common. Speculations are not a source of unity among mankind. They are not drawn from the senses but from the private processes of the mind. Speculation is a freedom of the individual that is not to be demanded of the whole of humanity. Humanism should be the source of unity among men regardless of the individual's beliefs about the unexperienced. Supernaturalism and materialism are equally speculative and subject to becoming dogmatism. Theism, agnosticism, and atheism are equally compatible to humanism. Humanism's divergence from other philosophies is ethical. Man is not to be subordinated to authoritarian creeds and dogmas, nor, on the other side, is he to be subordinated to the destiny of an undirected fate or chance. Man is to make his own destiny within the limitations of the human condition. His tool must be that quality that distinguishes him from the inorganic material, the plants, and the lower animals. That tool to his personal and universal progress is his intellect. The prospect is enormous and the challenge exhilarating.

Being a religion, Humanism offers a comprehensive world-philosophy which satisfies the emotional need for security. Conviction, which is evoked by a secure relationship with a world-philosophy, devotion to that world-philosophy, and dedication to its purposes are the attributes of being religious. The emotional convictions which make the Humanist religious are consistent with both his sensual experiences and his intellectual apprehensions; therefore, the mature humanist is a spiritually integrated whole, being without inconsistencies. Humanism's concern for the whole man and not just a specialized or dogmatized viewpoint of man is conducive to human fulfillment. In his goal of fulfill-

ment, there is nothing human that is foreign to the humanist for it is agreed with Terrence that, "Whatever concerns humanity is of interest to me." Being without a collectively established transcendent (beyond experience) description of reality, the individual humanist's greatest challenge is defining and establishing with strength his personal relationship with the unknown.

The relationship between Humanism and the traditional religions should be constructive and unifying rather than antagonistic. There is an enormous need presently for mutual understanding, democratic equality, and brotherhood between these different faiths.

Humanism functions with democracy and the ideals of fraternity, liberty, and equality. In democracy the individual is guaranteed numerous personal rights which in turn demand of the individual social responsibility.

The humanist is dedicated to the good life in the good world. Growth is his ends and his means. He supports Emerson's statement, "The ends pre-exist in the means," or, expressed differently, the means must be consonant with the ends. This is a principle of democracy as well as humanism. The humanistic expression or terminology of this ethical stand is stated in this way: Man is to be always the end; he must not be used as the means for some other end. All institutions are judged as to their value to human life.

The humanist organizational purposes are growth of the individual and growth of humanity. These purposes are developed through educational meetings, public expressions of social concern, social action encouragement, and social activities.

Humanism extends to you a dynamic, undogmatic, and realistic means of expression.

The basic principles of Humanism:

1. Man is the highest value to man.
2. Experience is the only **known** authority.
3. Science is the systematic organization of experience.
4. Art is the experience-guided ability of satisfying human needs and aspirations.
5. Democracy is the organization of fraternity, liberty, equality, and mutual responsibility.
6. Action for the ideal of growth, harmony, and happiness is both the means and the ends to the good life in the good society.

—Frederic Krager,

University of Arizona Humanists, Tucson

## **CHURCH AND STATE NEWS**

**Excerpts from an Address by Paul Blanshard**

Author Paul Blanshard, speaking in Constitution Hall to a mass meeting held by Protestants and Other Americans United, called for "watchful cooperation with President Kennedy so long as he fulfills his magnificent pledges to support the absolute separation of church and state. He is entitled as the new President to the support of all the people of every political party and of every faith. I personally believe that he will be true to those pledges. His first appointments have shown no religious bias whatever."

At the same time Mr. Blanshard assailed the Catholic bishops of the United States for "a church-state policy that is flatly opposed to that of the Supreme Court", and declared that there are three great battles on the horizon involving a conflict between Catholic policy and American democracy in the fields of medicine, taxation and education. He declared that the Catholic Church "was pressing its fight for public money for its schools in almost every issue of every Catholic newspaper right through the recent campaign, while many editors and the Democratic National Committee were saying that the church accepted the American concept of church-state separation. It would be a false tolerance for non-Catholics to yield on this issue without counter-attack."

"We believe in tolerance but we do not believe in blind-fold tolerance. We want reciprocity in tolerance from the Catholic Church in Spain, Colombia, Massachusetts and Connecticut." (Mr. Blanshard's reference to Massachusetts and Connecticut concerned the fact that these two states, with the support of the Catholic Church, still prohibit birth control clinics even for non-Catholics.)

In a direct but friendly challenge to Mr. Kennedy at the end of his address Mr. Blanshard said: "Mr. Kennedy, we believe that you are sincere in describing the payment of public money to parochial schools as unconstitutional, but if you so much as crook your little finger in the direction of a single public dollar for Catholic schools, you will not return to the White House in 1965. In sounding that solemn warning, we believe that we speak for the American majority."

Mr. Blanshard predicted that the fight for an affirmative birth control policy in the United Nations would be the second most



important church-state struggle in 1961. "The right of birth control" he declared, is a "sacred personal right guaranteed by our Bill of Rights. Sectarian superstitions should not determine our social policies when the world is in mortal danger from the population explosion. I believe that the Supreme Court is almost certain to upset the antiquated birth control law of Connecticut when it is reviewed by that Court next month. If the law is upset, we should carry the battle one step farther and deny public money to any sectarian hospital which itself denies legal remedies to patients on the ground of denominational dogma."

The mass meeting, called to celebrate 170 years of the Bill of Rights, was chaired by Glenn Archer, Executive Director of POAU, with Rev. John C. Mayne as an additional speaker. The invocation was given by Dr. Clarence T. Nelson, President of the Council of Churches of the National Capital Area.

Mr. Blanshard criticized most American newspapers in the recent presidential campaign for "the facile assumption that nearly all anti-Catholicism is prejudice. For the most part anti-Catholicism is institutional, not personal. A man who protests against the authoritarian power system of the Catholic Church should not automatically be called a bigot. Such abuse constitutes a new type of McCarthyism. Protestantism stands for self-government, and the very word Protestant means a protest against clerical tyranny. As long as the Catholic Church insists on making its policies in Rome by an undemocratic process, American Protestants are bound to protest because they traditionally have believed in self-government."

"In one sense the last Presidential campaign was a great triumph for all believers in church-state separation. More people talked about it more vigorously than ever before. The actual religious affiliation of the candidates was incidental. It became absolutely clear that no candidate could ever reach the White House unless he publicly accepted the separation of church and state. The religious issue in American politics has not been resolved but it has been clarified."

"We should admit that there has been in recent years a new drift within American Catholicism toward the acceptance of the full gospel of religious freedom. But that does not mean that we should accept blindly the deceptive claim that the Catholic hierarchy supports the Constitution. The Catholic bishops are still making demands upon the public treasury which are unconsti-

tutional in fact and in spirit, and a resistance movement is necessary if the Constitution is to be preserved."

In this whole struggle our Supreme Court has been a great Court. It has risen courageously to its highest responsibilities. It has protected the religious neutrality of the American public school. It is the central purpose of our movement to support that Court in defending the American tradition.

Mr. Blanshard hailed as "one of the most important victories of recent years" the unanimous decision of the Vermont Supreme Court to outlaw tax payments of tuition to Catholic high schools when a township does not have a public high school of its own. He said: "One courageous taxpayer, with the counsel of a young lawyer who is the new Governor of Vermont, demonstrated that the Constitution cannot be fractured by clerical pressure. This will be magnificent precedent against the proposed program of tax payments to Catholic parents now being advocated by so many Catholic organizations."

In describing the work of POAU, of which he is Special Counsel, Mr. Blanshard declared that it had had "much the biggest year in its history, with more than 100,000 members, the distribution of more than 10,000,000 pieces of literature and the endorsement of America's largest Protestant denominations. For us the religious issue in American politics has just begun. The primary issue is not the religion of the man in the White House but the question whether the separation of church and state will continue to be the prevalent policy on Capitol Hill, in state capitals and in every hamlet in America. We are confident that we can hold the line in defending Jefferson's wall of separation."

POAU News,

1633 Massachusetts Avenue, N.W., Washington, D. C.

\* \* \*

### LETTER FROM HOME

Virginia Dove of Salt Lake City writes us in part as follows, "There is a real challenge to education in that Mr. Hays (**From Ape to Angel**) has studied American society enough to discover that possibly **one-half** of our people are still so involved in superstition, in notions comparable to the magic of primitive people, that they are quite unprepared to learn to face problems realistically, to solve them scientifically, to think creatively, and to grow effectively into the constructive, civic minded citizens that are needed today.

## NEW HUMANISM AND OLD RELIGION

On Tuesday, October 18, the Reverend R. W. Sorenson, M.P., spoke on "The New Humanism and the Old Religions." He said that the value of discussion did not lie simply in its mental stimulus among the participants but in its possible contribution to our appreciation of the truth. Both might nourish our egos, but the ego that desired more than the pleasure of intellectual combat and sought transcendental truth either through or beyond the conflict, had a greater depth of fulfillment. Socrates sacrificed his life in fidelity to truth.

Dedication to truth was a subjective experience of the human spirit involving constant discipline and integrity. To many persons this seemed fatuous and absurd, and to others it appeared as a sinister challenge to dearly-held traditional beliefs. Even within oneself these tension might exist, and thus the inner resolve to avoid the seductions of security and respectability, complacency or popularity, might impose a profound strain. Moreover, this subjective decision might accentuate the antipathy between human values and the external amoral universe.

Because we had accepted this subjective authority of truth we scrutinized all phases of human life, including religion and its varied patterns. We could not accept any doctrine because of its antiquity, its numerical support or the powerful emotions associated with it. We must always bring it to the criterion of truth. This had evoked, and might still evoke, angry or melancholy reactions, but the integrity of the human spirit required our persistent and scrupulous examination at all costs.

Religion and religions presented us with significant human phenomena, and this could not be dismissed as simply a cunning operation of priestly vested interests. The priest could only exploit what was a social fact. Thus religion might have arisen as a reflective registration and interpretation of the unknown. Being conscious of his limitations man attributed to forces beyond his limitations the origin of malevolent or benign forces. External objects were assumed to possess an anima that he must heed, fear and placate. Polytheism replaced or absorbed animism, and in due course appeared a pantheon of deities controlling or incorporating specific powers in the human environment until frequently one of these became predominant and even exclusive. This at least intimated a human perception of unity encompassing variety and was an approach to our modern scientific mind.



Both polytheism and monotheism received projections of human qualities whether these were wrath, caprice and vindictiveness, or mercy, justice and benvolence. As the human mind expanded so religious ideas became more elaborate and subtle and to avoid instability or erosion, creeds and doctrines became theologically formulated and were made sacrosanct.

Morality, like religion, also had its diversity, but could not be traced back to an original social corpus of traditions and customs that had emerged as a means of ensuring social cohesion. The Decalogue was a representative example of this process, for expediency dictated what was communally expedient for communal survival. Nevertheless what began as a regulation could become a value, and the earlier crudities became refined and expanded until it was not simply external observance but inward mental appreciation that could influence human behavior. Inevitably morality and religion formed an alliance, the former thus securing celestial authority and the latter extending its purport into the mundane world. Of course often this liaison was superficial, nevertheless the human desire for "one-ness" impels the attempt at relationship.

In religions and moralities alike it was necessary not only to discover the historical context of their evolution, but also their psychological content. They were emotions of the human spirit and other forms had some correspondence to the components of man. It was useful to recognize that while moralities were relative in their particular patterns, priorities and emphasis, there were in all religions and moralities some common ground, for they bore common tribute to such qualities as fraternity, mercy, fidelity, wisdom, honour and courage and thus might betoken a potential convergence in moral evolution, despite great differences.

Humanism observed and criticized these human emanations in religions and moralities, and much that was effete, harmful and irrational had been exposed. But iconoclasm might be so effective as to leave the previous worshippers bewildered and forlorn. This, for instance, had occurred with many detribalized peoples under the impact of our modern industrial age. Even in the Western world it was possible to discredit old beliefs but to leave an uncharted wilderness in their place. Hence, unless there was some guidance on what was valid and true, and by what criterion we should live, there was the danger either of Fascism or some other cult filling the gap or a creeping cynicism and indifference bringing social disintegration. Man needed founda-

tions for the world in which his mind and heart could live. The ancient structures might have to suffer demolition, and substances might have to be torn from new earth, but then those materials had to be shaped into foundations, into walls and roof that would stand the test of time and the stress of storms. Criticism was not enough; there must be affirmation also.

We could either mercilessly assail the old religions as simply hoary remnants of past superstition and ignorance, or we could be sensitively discriminating between that which was decadent or morbid and that which had an essential worthiness and validity. As we became mature we might put away childish things but not all one learned in childhood was stupid or outworn. Within the old faiths we might discern some elements intrinsic to a humanist faith, for humanism rested on a faith in truth and goodness ultimately reigning in a constantly threatening world. Egypt, Babylon, Greece, Rome and many other civilizations had crumbled, and their once-worshipped divinities had vanished. But we gave nothing to the future if we denied any treasure from the past. The old religions might pass, but there were some things they held that needed our selection and respect. R.W.S.

The Monthly Record,

The South Place Ethical Society, London, W. C. 1

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## NEWS AND VIEWS

### CONGRESSMEN ENDORSE WORLD LAW

Question 1. Do you favor strengthening the United Nations so that it will be able to promote a just and lasting peace through the development of a rule of law in the limited field of war prevention?

Democrats: Yes—100%    Republicans: Yes—100%

Question 2. Do you support the provision in the Statute of the International Court of Justice which states: "In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court"?

Democrats:    Yes—90%    No—10%

Republicans:    Yes—38%    No—62%

Question 3. Do you favor channeling an increasing portion of United States aid to other countries through the United Nations' facilities, while maintaining bilateral assistance where needed?

Democrats:    Yes—92%    No—8%

Republicans:    Yes—95%    No—5%

Question 4. (a) Do you believe that one of the primary objectives of United States foreign policy should be the achievement of worldwide general and complete disarmament under effective international control?

Democrats: Yes—100%

Republicans: Yes— 94% No—6%

(b) As a means of assuring "effective international control" of any disarmament agreement, would you favor the creation of rules of law backed by a world court and enforced by legally controlled international armed force?

Democrats: Yes—100%

Republicans: Yes— 83% No—17%

(c) Would you support the appropriation of substantial funds to assure greatly enlarged basic research and planning in the arms control field, including military, political, diplomatic, legal, economic, and technological aspects?

Democrats: Yes—100% Republicans: 100%

Question 5. Do you believe that our federal form of government, through which 50 sovereign states live together in peace, provides an example of a well tested system which the peoples of the world might follow by delegating to a strengthened United Nations constitutionally-limited powers for enforcement of worldwide disarmament and peaceful settlement of international disputes?

Democrats: Yes—95% No— 5%

Republicans: Yes—85% No—15%

It is certainly a measure of the support for a strengthened United Nations that exists in this country that all of the candidates from both parties answered "Yes" to Question No. 1. An interesting comparison can be made between these answers and those to Question No. 5, which is a very carefully worded Federalist question. It would appear that some candidates who favor "strengthening the United Nations" and "the development of a rule of law" do not feel that the U.S.'s federal form of government "provides an example which the peoples of the world might follow".

\* \* \*

The Tennessee Valley Authority has reported that the average rate paid for power by home users whom it supplies edged down to an all-time low in the fiscal year ending June 30. TVA reported that the average rate was just under one cent per kilowatt-hour, compared with a nationwide average of 2.5 cents per kilowatt hour for residential users. TVA also reported annual use of electricity by homes in its area at a new high. —I.U.D. Fact Sheet



# A PHILOSOPHY OF RELIGION

## Rejections

1. Power of church over state and state over church.
2. Right of priesthood or other church authority to set up doctrine or dogma as divine truth.
3. Revelation. God has left no verbal or literary deposit with man. Man learns truth by inquiry into natural phenomena.
4. Authority of Bible, pope, church councils, creeds, priests and alleged revelations.
5. Mysticism. The mystic returns from his vision with only what he took to it.
6. Romanticism. A belief is not the truth because it is attractive. The best is not always true. Sometimes the worst is true.
7. Supernaturalism. There is no point in calling any part of the unknown "supernatural".
8. Faith. Faith as an operative technique in fields in which we already have facts.

## Affirmations

1. Separation of church and state. This is the most serious internal problem today in the U.S.A. Is a man a bigot if he sees encroachment of the church on liberties and calls them to the attention of the people?
2. Sanctity of private thinking. The right of people to think and to utter their thoughts not only in the field of religion but in all fields. No coercion of thought.
3. Freedom of inquiry in religion. Freedom of pulpit and pew. Not "What do you think", but "Do you think?" Write your own ten commandments. Are you Unitarian, Humanist, or a worm?
4. Scientific spirit and method in religion. The social, genetic, historical approach; observation, calculation, experimentation, classification, logical analysis, alone or concurrently according to the specific problem.
5. Reliance on scholarship as in the main trustworthy. Leaders have a duty to bring their operations and conclusions in line with the best available scholarship in the field with which they are dealing.

6. Philosophy of religion as a derivative and summary science. As a discipline it is dependent on the conclusions of other disciplines. As Julian Huxley is fond of pointing out, any light that science can shed on man's destiny and his relation to the forces and powers of the world must modify or expand philosophy of religion.
7. The growing unity of all discovered truths. All have relevance for religion.
8. The authority of truth humanly discovered and certified in human experience.
9. The validity of the use of faith and aesthetics in the interpretation of unknown areas provided such interpretations are congruent with established scholarship in known areas. Some things cannot be reduced to words.
10. The universality of all religions as arising out of human need and being instrumental in man's search for satisfaction.
11. The worth of any religion judged by what it did for the people among whom it arose. A religion worthwhile in its time may be inadequate or irrelevant in our time.
12. Recognition of the changing evolutionary character of religion as it is affected by climate, politics, economics, geography, cultural level, and cultural interaction.
13. The necessity for a continued reformation of religion to keep pace with the dynamic character of the universe and the dynamic nature of human society.
14. The recovery of the Bible from its superstitious state as a revelation from deity to man, and its restoration to its rightful place as historical literature precious in our heritage and worthy of study for its own sake.
15. The dignity of man. The necessity of replenishing the earth from the best human stock, and compassion and care for those born into the world with insufficient physical or mental endowment.

**Note:** The above is a summary of the pulpit series, "Faith for Tomorrow." Students of religion keep for reference.

—By Dr. Harold Scott

## THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship is a non-profit, religious organization devoted to the extension of religious Humanism. Its activities are financed by the procurement of memberships, voluntary donations and legacies, all of which are income tax deductible. Included with each membership is your subscription to the Humanist World Digest. Won't you join us?

The recent advance in the cost of labor and materials has made the rocky road of existence for liberal non-profit organs like ours even more difficult. Subscriptions for your liberal friends and advance payments on your subscriptions will help the Humanist World Digest continue to light the road ahead with its ever-burning torch, throwing the light of Humanism where darkness has prevailed.

With what seems also obvious, the economic recession our economists say we face will also develop social changes which will make the work of the Humanist World Digest even more compelling. Yes, we need your help!

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### MEMBERSHIP AND SUBSCRIPTION FORM

Please enter my membership to the Humanist World Fellowship including my subscription to the Humanist World Digest.

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## LETTER FROM REV. EUGENE WM. KREVES

To the Editor:

War is not a nuclear attack in the next minute or hour.

War is not disaster tonight or tomorrow.

War is now.

War is present fall-out destroying the babe at its mother's breast while she smiles fondly and falsely believes the world at peace.

War is now with all human life foreshortened by bombs already dropped.

War is now with genetic damage and cancer visited upon this and future generations.

War is that vicious apocalyptic attitude with no sense of guilt or repentance.

War is misunderstanding and hatred unrepressed and undisciplined by Truth and Love.

War is the father grunting agreement as he reads editorials advocating military might.

War is the mother saying politics is beyond her while she tries to master Bridge.

War is the "comic strip" with Russian, Chinese and Cuban villains.

War is the missile-base and the laboratory developing military rockets and disease bombs.

War is the minister or priest or rabbi praying for the salvation of the enemy.

War is motivational advertising with its contempt for the individual.

War is status-seeking and technological materialism in a hungry world.

War is seeing nothing in a world blinded by prejudice.

War is saying nothing in a world poorly led.

War is doing nothing in a world committing suicide.

The coming holocaust is but the end of the present process.

The termination of man and his conflicts.

The war itself is now.

Rev. Eugene Wm. Kreves,  
511 Radcliffe Rd., Naperville, Ill.

STARR KING SCHOOL FOR THE MINISTRY  
2441 LE CONTE AVE.  
BERKELEY, CALIF.